

gn. math. o. p.
A

Brief Treatise
O F
Education,

W I T H
A Particular Respect to
the Children of
Great Personages.

For the Use of
His Royal Highness,
THE PRINCE.

By *John Bettam*, D.F.S. &
and Tutor to His Highness.

Imprinted at *Paris* by *P. Lauren*,
near the *Louvre*, 1693.



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Brief Treatise

O F

EDUCATION.

The First Part.

A Young Prince is a Child of the Almighty, set apart by His Divine Providence for Employments of the greatest Importance, but withal of the greatest Danger; and who may prove a great Instrument, either of God's Mercy, or wrath on Men.

2. The end proposed in his Education ought to be the rendering him able to comply with all the Duties to which his Condition obliges him, and to prepare him against all the dangers he is thereby exposed to.

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3. A Prince is not his own: He is the State's. God gives him to the People in making him Prince. To them he is accountable for all his time. And, as soon as he arrives at years of Discretion, he becomes guilty of a double Fault, if he apply not himself with all the care he can to such Studies and Exercises, as may dispose him to perform all the devoirs of a Prince. For in mispending his time, he does not only wrong himself, but the State to whom he owes it.

4. They who are charg'd with the care of his Breeding, are yet more guilty than he, if they do not procure him the best, and most worthy a Prince, that possibly they can. For, besides the injustice they commit against this Prince and the State, they moreover become Guilty of all the Faults he might have been preserved from by a good Education.

5. This Christian Education directly aiming at the Eternal Happiness of the Prince, and the good of his People, and apt to have effects of infinite consequence, ought to be lookt on as a thing of the greatest importance in the World. All considerations of Interest and Charge, all Humane Respects ought every where to give place to it. Nothing must be omitted, that may conduce thereunto; and whatever may prove disadvantageous ought to be thrown aside: In short, 'tis this must be look'd on as the End; all

else can be consider'd only as Means to it.

6. It is certain that one of the principal cares of those who are intrusted with this Education, ought to be to make a good choice of some one or more, to whom they may commit the bringing up this young Prince. But it is impossible not to go rashly to work, if the qualities necessary for such an Employment be not known.

7. The ill Choice sometimes made on these occasions, proceeds from the low Idea we have of what is necessary for one who undertakes the breeding of a young Prince. The most think it sufficient, if such an one be not Vicious; and that he have some Knowledge of polite Literature: Others particularly *Belles* are desirous that he be skill'd *Lettres* and conversant in *History*. There are some who require able *Mathematicians*, others consider principally that which is call'd *Knowing the World*. In fine, they ordinarily have only particular and low regards, and such as in no wise answer the greatness of the end they ought to propose to themselves.

8. It is easy to discern That all these aims are mean, and that they bear no proportion to the end one ought to have in instructing a young Prince; since one may be endow'd with all these qualities, and yet be no able Man; and a Prince

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may be very well instructed in *Languages*, in *History*, and *Mathematicks*, and yet very ill brought up; because his Judgement may be spoil'd. and he not at all fram'd for any of those things which are of greatest necessity to make him live like a Christian Prince.

9 For Example, *History* is lookt on as of great concern for Princes, and that not without Reason, since it may stand them in great stead, provided it be taught them as it ought. But, if necessary Advice be not given, it may do them more harm than good. For *History* of it self is but a confus'd heap of things done; Men therein mention'd are for the most part Vicious, Unadvised, and Led on by their Passions; their Actions are often related by Writers of small Judgment; who praise and blame by Humour, and who by their Discourses imprint a Thousand ill Models and false Maximes in the Minds of those who read them without a discerning Eye.

10. A Tutor whose Judgment were not Acurate, might make this kind of Study much more dangerous. Such an one would indifferently fill the Mind of our young Prince with the fooleries of Books, and his own too; he would spoil the best things with the ill dress he put them in; so that it may often happen that whilst he loads his Pupil with confus'd Knowledge, he shall on'y stifle what Nature

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Nature may have bestow'd on him of right Sence or Reason,

11. The greatest part of things are good or bad, according as they are represented. The Story of a wicked Man's Life may yeild as much Profit, as that of a Saint, if duely told; if its misery be laid open, and a horroir of it instill'd: And the Life of a Saint may be as dangerous as that of a wicked Man, when so describ'd as inclines us either to abuse or contemn it.

12. Sciences have their beneficialness and usefulness, especially to Princes; and they may all be taught them either in a low or mean, or in a high and elevated Way. There are few who know this difference; yet it is of that Importance, that 'tis better to be totally ignorant of them than to know 'em meanly, and to busie ones self, and to wade deep into what they have of frivolous and useless. The Praise *Tacitus* gives *Agri- cola* is extraordinary, *Retinuitque, quod est difficillimum, ex Sapientiâ modum*. The most part of those who are the ablest in them judge the worst; because they make them the object of their Passion, and place their Glory in the nice acurateness, not in the use and profit of their Knowledges. There are some able *Mathematicians*, who imagine 'tis the rarest thing in the World, to know whether there be a Bridge and an Arch

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hanging round about the Planet *Saturn*. A Prince ought to be acquainted with such opinions, because the knowledge of them costs little: But he has wrong done him, if at the same time he is not taught that these Knowledges are but a vain curiosity. For it is better to be ignorant of such things, than not to know that they are frivolous, and of no use.

11. The quality most essential to a Tutor fit to Educate a Prince, is a Quality without a Name, and which is not fixt to any certain Profession. It is not simply to be skill'd in *History*, in *Mathematicks*, *Languages*, *Politicks*, *Philosophy*, in the Ceremonies and Interests of Princes: all this may be supply'd. 'Tis not necessary that he who has the care of instructing a Prince should teach him all; 'tis sufficient he teach him the use of all. There is a necessity he should sometimes ease himself, and that whilst he prepares and studies to teach his Pupil some certain things, he should only stand by, and be a Witness of what is taught him by others. But this Quality, so essential to his Employment, is not to be supply'd from abroad, is not to be borrow'd from others, nor procur'd by Study. It has its beginning from Nature, and is ripen'd by long exercise and continual reflection. Thus they who have not this Quality, and are already struck in Age, are uncapable of ever attaining to it.

12. Ordinary Tutors think themselves only oblig'd to instruct Princes at certain hours, to wit, when they teach them what they call their Lesson. But the Man we speak of, has no set hour of teaching, or rather, he teaches him at every hour: For, he often instructs him as much in his Play, in his Visits, in Conversation, and Table talk with those present; as when he makes him read Books; because, having for principal aim to frame his Judgment right; for this he finds the various objects, that offer themselves often more available, than premeditated Discourses: Since nothing sinks less into the Mind, than what enters there, under the unpleasant shape of a Lesson or Instruction.

13. As this way of Instructing is insensible, so also in a manner is the Profit thereby gain'd; that is, 'tis not perceiv'd by certain gross and exterior signs; and th's it is that deceives shallow Considerers, who imagine a Child taught in this manner, is not forwarder than another; because, perhaps he cannot translate better into his own Language a piece of *Latin*, or recite more readily a Lesson out of *Virgil*. And thus judging of a Child's advance, by such like fooleries, they shall often value a Tutor truly able, less than another, whose Knowledge shall be mean, and his Soul without light,

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14. Not that common things ought to be neglected in the Instruction of a Prince. They ought to learn *Languages, History, Chronology, Geography, Mathematics*, and even *Civil Law*, to a certain degree. Their Studies ought to be regulated like those of other Persons; one ought to endeavour to make them laborious, and teach them to go from one Employment to another, without leaving any void and unprofitable time between; All Occasions ought to be husbanded with a drest to teach them several things: if possible, they ought to be ignorant of nothing that is remarkable in the World. All this in it self is good, usefull and necessary, provided we fix not here, as the last end of Instruction, but make use thereof, to frame their manners and judgment.

15. To fashion and frame the Judgment, is to make the Soul relish Truths, and teach it how to discern and know them; 'tis to make it quick-sighted in finding out false ratiocinations; 'tis to learn it, not to be dazled by the vain flashes of Words void of Sence; not to content it self with terms, or obscure principles; and never to be satisfied, till it hath divid even to the bottom of things: 'tis to make it subtle, in finding where the difficulty lies in intricate Questions, and discern in those, who flie and wander from the point: 'tis to fill the

the Soul with Principles, useful for the finding out of Truth in all things, particularly in those one has most need of.

16. In fine, a Prince must be made to take notice that falsity is to be met with every where: that there is a false Valour, a false Honesty, a false Liberality, a false Gallantry, a false Eloquence, a false Railery, false Agreeableness. He must look very near, not to take the one for the other; and it is very difficult not to be mistaken, when one has no rule to judge by, and only follows the impression received from others.

17. Morality is the Science of Men, and particularly of Princes, since they are not only Men, but ought to rule and command Men; and they cannot perform this without they know both themselves and others, in their defects and passions, and without they be thoroughly instructed in all their Devoirs. 'Tis then in this Science, that a Prince's Mind ought to be principally instructed and moulded: For as its use will be continual, so also ought the Study thereof. It cannot be begun too soon, because one cannot begin too soon to know himself: and this Study is so much the more convenient as all things may be assistant to it; For Men and their Faults are to be found every-where.

18. Endeavours ought to be used, not only to teach him the true Principles of

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*See Discourse
of the Neces-
sity of not lim-
ing by ha-
zard.*

this Science, but also to let him know its necessity, and to instil into him, a Love and Esteem thereof, by making him sensible of the horrible unhappiness of the most part of Great

Ones, who pass away their Lives in a dreadful Ignorance of what concerns them most; who know not what they do, nor whither they go; who fancy to themselves that they have nothing else to do here, but to hunt and recreate themselves; or to frame ambitious designs of raising their Families; and who, after the short space of a wretched Life, full of continual Illusions, and fed with Dreams and Chimera's, at the Hour of Death, see all these vain Fantasmies disappear, whilst they themselves fall headlong into the utmost extremity of eternal Misery.

*See the Trea-
tise of Gran-
deur and the
3 Discourses
of Monsieur
Pascal.*

19. He ought to be instructed both in general duties of Man, and the particu- lar ones of Princes; and to know how to tie and link these together; and above all, endeavour must be used that he insensibly forget not (as most Great Ones do) what is common to him with other Men, whilst he only Buſies his Imagination about what distinguishes him from them.

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For this purpose, it is necessary to make him well comprehend the true nature of all these things; what greatness is, whence it springs, and where it ends; what it hath of solid and real, and what of idle and vain; what it is that inferiours owe to Great Ones, and what these ought to repay them: Lastly, what it is that abases or sets them high in the esteem of God and Man.

20. As the Love and Affection of Men are necessary for the Employment to which Princes are cal'd, so a Prince ought with great care to be instructed in what purchases or looses them, in what gains or shocks Mens Minds, and in what pleases or displeases the World. He must discover the hidden sources of these effects, and the secret Springs, whence flow all these motions; to the end he may make them Play, as need shall require. But at the same time, he is to be made acquainted with the vanity and foolery of this little Address when he proposes to himself no other end, than the driving on some wordly design, or the enjoying the satisfaction of being belov'd. And for this reason he is to understand, That all these actions may be practis'd upon the score of higher and nobler considerations, and that they may be made infinitely more serviceable for his concerns in Heaven, than for those he can have on Earth.

For

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For Example Great *See the Treatise*
 Ones by their very Con- *of Christian Ci-*
 dition are obliged to be *v luy.*

in a continual exercise
 of Civility; and when they, as they
 ought, comply with this their Duty, it
 stands them in great stead to gain the
 Esteem and Love of others. Yet for the
 most part this Exercise passes amongst
 them for a most vain and frivolous am-
 usement. As they practise it with
 great inequality, being extream complai-
 sant to some, and as fierce and rude to
 others, it often happens that they do not
 succeed in the Design they have of mak-
 ing themselves belov'd: And should
 they succeed, it could procure them but
 very small Advantages. But the same
 offices of Civility practis'd on other mo-
 tives, v z: those of Charity may become
 a continual exercise of Vertue, and they
 by this means produce even more cer-
 tainly, that temporal effect ordinarily
 expected by them, of gaining the Love
 of those to whom they are paid.

21. In the one ought to make a
 young Prince observe, that in all parti-
 cular actions the Laws of God are so equi-
 table and holy that there is no readier
 way to gain the Admiration of Men than
 by practising Christian Vertue in the most
 heroick and elevated way; and that these
 qualities and actions which displease God
 the most, as *Injulance, Pride, Injustice,*
Anger,

Anger, are those that draw on them in greater measure the *Contempt* and *Hatred* of others, wherein consists the *Piety* of a Christian: And there's nothing so hateful as one who loves none but himself, who refers all things solely to himself, wherein consists the deordination of Man.

22. But though this Study ought to be the chiefeft and frequentest of all those to which one applies a Prince; yet ought it to be done in a way bearing such a proportion to his Age, and the quality of his Mind that he be not overcharg'd therewith; nay, that even feels it not. Endeavour must be us'd that he learn all Morality, without knowing almost there is such a Science, or that there is a design to teach him any such thing; so that when he shall apply himself to it in the course of his Studies he shall be astonish'd that he knows before Hand much more than is there taught.

23 There is nothing more difficult, than to find this proportion to the Understanding of Children; and it is with Reason that a Man of the World said, That, *It is the Part of a strong and elevated Soul, to be able to proportion, and frame it self to the ways and humours of Children.* 'Tis an easy matter to make a Discourse of Morality for an Hour together; but to reduce all things to it, so that the Child neither perceives nor takes'd taste thereat, is what requires an
admit-

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admirab'e address, and such as is to be found in very few.

24. In Vice there are too things considerable, The *Deordination*, which makes them displease Almighty God, and the *Folly* and *Ridiculousness*, which makes them contemptible in the Eyes of Men. Children for the most part are little sensible of the first, but the second may be inculcated to them by a Thousand Ingenious Ways which the Occasions suggest. Thus by making them hate Vice as Ridiculous, one prepares them to hate it as contrary to the Laws of God; and mean while prevents its making full impression on their Minds.

25. One ought not to think it enough to enlighten his Understanding by many principles of Truth, which may help him to guide and regulate himself in his Actions: But he ought to be possess'd in general with a love of Truth in all things, and an aversion from being deceived; and be made thorowly to comprehend, that it is impossible he should not be so all his Life, if he does not let all those who approach him know, he loves nothing so much as Truth, and hates nothing more than Lies and cheating.

26. There are some who deceive others out of Interest, without being

See the Treatise where it is sh^ow'd how dangerous the Discourses of Men are.

deceived themselves, but there are also a number of others who only communicate their own Errors, that is, Those Idea's and Opinions rheir Minds are full of, And as the Life of Great Ones passes in almost continual Commerce with Men, they are also more exposed than others to this danger: so that if they have not a care on't, they unite in themselves all the falsities which are to be found disperst amongst other Men. He therefore who is to be instructed ought to be made to know how much it concerns him, not only to defend him, self against the artificial, malignant- and interested Cheat of those who would surprise and impose upon him; but also against that other honest, and one may say, Fair-dealing Deceit, which communicates it self; by the Discourses of almost all those with whom he will be ob'g'd to live; who being themselves full of falsities they are not aware of, propagate them without knowing it, in their discourse to others.

27. The ordinary causes of the miseries of Great ones are to be particulariz'd and taken notice of, and endeavours used to fortifie him on that side: And above all, he thought to be inspir'd wth a great horror of Civil Wars, and all kind of dissentions, which, to Princes, are the causes of Evils almost irreparable, and Gulphs without bottom.

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28. It is necessary to know the faults and defects of him we Instruct ; that is, we must well observe whither the bent of his Concupiscence sways him, to the end a'l means and arts may be used to lessen it, by taking away whatsoever may either exasperate or fortifie it ; yet so, as to distinguish always between those transient faults which Age destroys, and such as with years grow and get strength.

29. 'Tis not enough only to aim at preserving Princes from falling, but at sowing too in their minds certain seeds, which may aid them to rise again, if they be so unfortunate as to fall. And these seeds are the solid truths of Religion, principally as to the manner of reestablishing our selves in our lost Innocence. For, though these truths are sometimes obscur'd by the intoxication of the World, when young Princes begin to taste and relish it, yet they many times break forth again afterwards, when it pleases God to look on them with an eye of Mercy.

30. It is not only necessary to frame and fashion, as much as one can, their mind to Vertue ; but it is requisite also to give their Bodies a p'y and bent thereunto ; that is, endeavours must be used that their Bodies prove not an hindrance to their leading a regular Life ; and that they draw them not by their sway to Debauchery and Disorder.

For we must know, That Man being composed of Mind and Body, the evil ply and bent that is given to the latter, during one's Youth, proves often, in the sequel of one's Life, a very great hindrance to Vertue. There are some who accustom themselves to be so flitting, so impatient, so hasty, that they become incapable of any regular Employments. Others prove so nice and tender, that they cannot endure the least trouble or pain. There are some who give themselves up to endless disquiets, wherewith they are tormented all their Life time.

One may say, That these are faults of the Mind, but they have their permanent cause in the Body; and that is the reason they continue in them even when the Mind appears absolutely free from them. For behold how, for example sake, many become subject to these irksome Disquiets.

31. Instruction aims at advancing the Mind to the highest point it is capable of; it requires neither Memory, Imagination, nor Understanding; but it cultivates all these, in fortifying them by one another. Judgment is help'd by Memory, and Memory is refresh'd by Imagination and Judgment.

32. When either of these is wanting, the defect must be supply'd by the rest. Thus the great address of a Master is to apply those under his Care to such studies,
as

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as they are naturally most inclin'd to. There are some Children almost only to be exercis'd in what depends on Memory, because their Memories are strong, and their Judgments weak; and there are others who ought immediately to be set on work about things of Judgment, because they have more of that than of Memory.

33. Properly Speaking, neither Masters nor outward Instructions they give, make Learners comprehend things. These only expose them to the interior light of the Mind, by which alone they are comprehended. So that when one does not meet with this light, Instructions prove as useless as it would be to expose and shew Pictures in the dark.

34. The greatest Wits have but limited Understandings. In them there are always some cloudy and dark some Corners; but the Understandings of Children are almost totally over cast, they discover only some little glimpses of light. So that the great work consists in managing these small Rays, in increasing them, and placing therein whatsoever one would make them comprehend.

35. Hence it is, that 'tis so difficult to give general Rules for the instruction of any one, because they ought to be proportion'd to that mixture of light and darkness, which is various, according to the difference of Wits, particularly

in Childen. We must observe, where day in them begins to break, and thither we ought to bring whatever we would make them understand : And thus several ways must be try'd to get admittance into their Minds ; and in those we must persist, where we find the best success.

36. It may nevertheless in general be said, That the light or knowledge of Children depending very much on sense, one ought, as much as possible, fasten to sensible things the Instructions that are given them ; and, not only to make them enter by the Ear, but also by the Eye : there being no sense that makes a more lively impression on the Soul, nor that forms therein Idea's more distinct and clear.

37. Laying hold on this hint, one may say, That the study of Geography is very fit for Children, because it depends much on the Senses, and they may be made to see by their eyes the scituation of Towns and Provinces ; besides, it is pleasant enough, (a necessary circumstance not to discourage them at the first) and needs little of ratiocination, wherein they are most deficient at that Age.

38. But to make this study at once both more profitable and pleasant, it is not enough barely to show them in Maps the Name of Towns and Provinces ; but moreover several Arts and Addresses
are

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are to be used to fix them in their Memories.

Book may be provided with the Cuts of great Towns, which they may peruse: Children are taken with this kind of divertisement. Some remarkable History may be told of each Place, which may rivet it in the Memory. One may make them observe the Battel fought, the Councils held there, and the Famous Men sprung thence. Something may be told them either of Natural History, if any rarity be there to be found, or of their Government, Greatness, and Traffique. If the Towns be in *France*, it would not be amiss, if one could, to let them know the Lord to whom they belong, or the Governours they are under.

39. Besides Geography, there are yet many other useful Knowledges, which may find admittance, by the sight, into the Mind of young Children.

In the Books of *Lipsius* are represented in Pictures the Engines used in War by the *Romans*, with their Cloaths, Arms, Punishments, and several other things of this nature, which may be shewn to Children with much advantage: For example, they may there see what a *Ram* is, what a *Buckler*, what a *Testudo*; how the *Roman* Armies were drawn up, what number their *Cohortes* and *Legions* consisted of, the Officers
of

of their Armies, and an infinity of other curious and delightful things; omitting the more intricate. The same advantage almost may be made of a Book call'd *Roma subteranea*, and some others, where may be seen in Cuts, what remains of the Antiquities of this chief City of the World. To these one may add the Pictures that are to be found in the Relations of certain Voyages into the *Indies* and *China*; wherein are described the Sacrifices and *Pagods* of those Wretches: And Children at the same time may be made to observe to what excess of Folly Man may pass when he follows his own fancies and the dark lights of his own mind.

40. *Aldrovandus*, or rather his Abridgement by *Johnston*, may also be useful for their profitable divertisement; provided he who shews them have a care to tell them something of the nature of the Beasts, not by way of Lesson, but Discourse. This Book also ought to be made use of, to let them see the Figures and Shapes of the Beasts they find mention'd either in Books or Discourse.

42. An ingenious Man by Tryal with one of his own Children, hath lately made it appear that these early Years are very capable of learning *Anatomy*: And without doubt some general Principles may be usefully shown them. if it were for nothing else, but to make them remember

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member the *Latin* Names of the parts of Humane Bodies; but one must have a care of leading them into some curiosities, that are dangerous in this particular.

43. For the same reason it would be profitable to let them see the Portraits of the Kings of *France*, of the *Roman* Emperours, of the *Sultans*, of great Captains, and of the famous Heroes of several Nations. It is good they should take Pleasure in viewing these in Books of Pictures, and that they should have recourse thereunto as often as mention thereof is made. For all this serves to fix Notions and Idea's in their Memory.

44. One ought to endeavour to incline the Minds of Children to a commendable curiosity of seeing things that are strange and curious, and encourage them to be inquisitive of the reasons of whatsoever occurs. This Curiosity is no fault in their Age, because it opens and enlarges their Minds, and diverts them from many ill turns.

The End of the first Part.

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